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Twelve Virtues of a Good Teacher

Rev. H. Pottier, S.J.

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UNITED STATES OF AMERICA.

THE

Twelve Virtues

OF A

GOOD TEACHER.

FOR

Mothers, Instructors, and all charged with the Education of Girls.

BY REV. H. POTTIER, S.J.

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BY

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COPYRIGHT, 1890, BY BENZIGER BROTHERS.

To Mary,

"THE WONDER IN HEAVEN,

CLOTHED WITH THE SUN AND CROWNED WITH

TWELVE STARS,"

WHO, WHEN UPON EARTH, STOOD BY THE CROSS,

AND, UPON LEAVING IT,

BEQUEATHED US HER VIRTUES.

THE TRANSLATOR.

PREFACE.

In the "Twelve Virtues of a Good Teacher" we offer to all charged with the education of young girls, either in their own families or in schools, the best manual of instruction in regard to their duties that we believe exists. This little book is really an adaptation of the "Twelve Virtues of a Good Teacher," written by Blessed de la Salle, the founder of the Christian Schools. From it many teachers have derived rules of conduct which have assisted them greatly in their difficult functions, but the greater number, by far, have not had recourse to it, because it was not written for the instruction of girls. That this valuable work may be put in universal use, we have modified it, having due regard for the difference of temperament, character, early education, etc., which is usually found in children of both sexes, and also in the persons

charged with their education. This modification in no way changes the nature of the original work, and derogates nothing from its merits, but only renders its usage more wide-spread and, consequently, more useful. Blessed are those children whose teachers practise the "Twelve Virtues of a Good Teacher," and more blessed still are those teachers themselves.

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THE

TWELVE VIRTUES

OF A

GOOD TEACHER.

I. GRAVITY.

GRAVITY is that virtue which regulates the whole exterior of a teacher according to order, modesty, and decorum.

The teacher who possesses this virtue carries herself habitually in a natural and easy manner. She avoids the extremes of constraint and affectation, also all unnecessary movements of the head, such as tossing it or turning it from side to side at every word, as well as distorting her countenance or laughing when speaking; her expression is uniformly serene, and her manner affable; she says little, and in that there is no sharpness, bitterness, or incivility towards any one.

Convinced that gravity, modesty, and reserve do not exclude kindness or even tenderness, she endeavors by these good qualities to gain the affections of her scholars; for she knows that they will then listen with greater pleasure to her instructions, be more docile in accepting them, and more faithful in practising them; but she never permits them to take the form of familiarities with any one.

Far from desiring that her scholars should fear her, her aim is to gain their confidence, that she may the better gain a knowledge of their virtues to cultivate them, and of their faults to correct them, if not entirely, in as great a measure as possible. She avoids all asperity of manner as well as arrogance or self-sufficiency; in a word, all that might make her seem harsh, ill-humored, indifferent, or hard to please. In her voice there is nothing sharp or authoritative, which might cause the children to conceal from her their true dispositions or hide the evil which she might remedy, thus preventing the development of the good qualities which lie dormant within them.

She will oblige them to respect her;

for scholars will not heed what is said to them by one whom they do not esteem; and as she is never unmindful of her obligation to set them a continual example of every virtue, she will consequently show forth in her whole exterior the propriety and reserve which are the fruits of her piety, understanding, and wisdom. Above all, she will always preserve her tranquillity by the evenness of her humor and disposition.[1] She guards against unbecoming postures and all that savors of levity or frivolity; but, as gravity carried too far would cause her to be insupportable to those around her, she knows how to keep it within reasonable bounds.

Thus this virtue, well understood and founded upon exalted sentiments, preserves good order in the class, and causes the teacher to maintain the dignity of her position, holds the scholars to the faithful performance of their duties, and inspires them with confidence, affection, and respect.

[1] This evenness consists in not allowing herself to be troubled by anything that may happen. It is acquired by forming a just idea of things, by moderating her desires and fears, and by holding herself in readiness for whatever may happen.

Besides the faults opposed to gravity which we have mentioned, there are others into which a teacher should never fall, namely: outbursts of temper, violence, fierce, menacing looks, impatience, impetuosity, roughness, abusiveness, an ironical manner of speaking, or a simulated sweetness.

There are certain defects also which a teacher should avoid: such as jesting, grimacing; giving such penances as might cause laughter or disturb the order of the class; scornful or contemptuous airs; dark, gloomy, or frowning expressions; certain bad habits of hemming, hawking, and similar noises; affectation, gruffness, pomposity; imperious, bombastic, conceited, solemn, or mysterious manners; pedantic airs; sudden movements, shrugging the shoulders, gesticulations; striking the desk, chair, or forms, to attract the attention of the scholars or to inspire them with fear.

"Be thou an example of the faithful in word, in conversation, in charity, in faith" (I. Tim. iv. 12).

"These things speak, and exhort, and rebuke with all authority. Let no man despise thee" (Titus ii. 15).

II. SILENCE.

By the virtue of silence we are here to understand that discretion in regard to speaking that causes a teacher to know when to keep silence and when to speak. It also causes her to avoid the opposite defects, which it equally condemns, namely, loquacity and taciturnity.

The first duty of the virtue of silence is to procure order and tranquillity in the class, which insures the advancement and proficiency of the scholars, and conduces to the comfort of the teacher as well as to the preservation of her health. If these essentials are wanting, a teacher will be exposed to great inconvenience.

If the teacher speaks much the scholars do the same. They ask unnecessary questions and make irrelevant answers; they speak of matters that do not concern them, and try to justify themselves as well as others, and a general disorder ensues.

It is of experience that the teacher who

speaks much receives but little attention, and but little importance is attached to her words; whereas, if she speaks but seldom and then to the point, the scholars listen to her words, remember them, and profit by them.

It is well known, also, that the teacher who speaks much is in perpetual agitation, and she consequently fatigues and even exhausts herself. Teaching is necessarily very trying to the constitution, and to do it properly a conscientious teacher will willingly sacrifice herself, but always judiciously; she will avoid imprudence in action and in all manner of teaching, which, without being of use to others, may be injurious to herself.

There are certain signals, sanctioned by custom, to maintain silence by warning as well as checking the scholars and recalling them to a sense of their duty, so that the teacher is obliged to speak only when she cannot otherwise make known her desires.

But besides admonishing her to be silent when they answer her purpose, they also intimate to her the necessity of having recourse to words when they fail, and it is at this conjuncture that the sec-

ond duty of the virtue of silence begins.

She is obliged by her duty during the time set apart for lessons to explain them and assist the scholars to answer correctly; during the morning and evening devotions to urge them to perform these properly, and to give them the points for the examen of conscience or meditation; but on such occasions she should limit herself to what is absolutely necessary, avoiding all superfluous words; in doing more than this she would fail in the virtue of silence.

As the principal object of the teacher is to implant in the hearts of the children all Christian virtues, she should endeavor to enlighten their understanding and touch their hearts by means of the truths which she sets before them. To render her instructions effective, she must strive to be penetrated with the sentiments that she wishes to instil into the hearts and minds of her hearers. "If you would persuade," says St. Bernard, "it should be more by affecting sentiments than by mere declamation."[1] Many examples prove that an able teacher may exhaust herself by arduous labor in vain

[1] Serm. 59, n. 83, upon the Canticles.

if she is wanting in true zeal, while another, of very inferior talents, but penetrated with the truth of what she advances, produces the most salutary effects.

Therefore a conscientious teacher will consider as faults against the virtue of silence: 1st. Speaking without necessity or not speaking when necessary to maintain silence; 2d. Carelessness in saying what she is obliged to say, on account of not having foreseen the occasion, its attendant circumstances, its necessity, the most suitable time, and the good or evil that may result from it; or in not expressing herself with sufficient energy or accuracy, in hesitating or seeking far-fetched terms, or in beginning before she has fully decided what she is to say upon the subject, or upon the method of saying it; 3d. Occupying too much time in conversation with the friends of the scholars, or with other externs, or with her sisters in religion, even though she may consider such conversation beneficial; 4th. Listening to public news or that which the scholars may make known to her of the outer world; and, finally, speaking too fast or too slowly, or not speaking plainly, or in too loud or too low a tone of voice, so that

the scholars cannot hear or easily understand all that she says.

"Every idle word that men shall speak they shall render an account for it in the day of judgment" (St. Matt. xii. 36).

"Speak thou the things that become sound doctrine" (Titus ii. 1).

"When you speak do not hurry your words, say only that which is true, and let them be of moment, and speak but of God or for God" (St. Bernard).

III. HUMILITY.

HUMILITY is a virtue that gives us a just estimate of ourselves, according to the words of the Apostle, "What hast thou that thou hast not received, and if thou hast received, why dost thou glory, as if thou hadst not received it?" (I. Cor. iv. 7, 8.) Thus this virtue directly opposes the vice of pride, which makes us appear in our own judgment greater than we in reality are, and causes us to entertain unjustly an exalted opinion of our own excellence.

Our divine Saviour taught us the necessity of this virtue, when He said: "I say to you, unless you be converted, and become as little children, you shall not enter into the kingdom of heaven" (St. Matt. xviii. 3). Terrifying menace, which particularly applies to those charged with the education of children!

But what are the real characteristics of humility in a teacher? We shall explain them.

1. Her humility should be essentially

Christian. The possession of this virtue will render her faithful in her duty to God and to her neighbor, not alone to her superiors, but to her equals and even inferiors. A teacher who is placed over others should be careful not to exact from them any abject or humiliating office, nor even to permit any that she would not be willing to render to them when necessary. In doing so she would fail in the virtue of humility. She should be humble in thought, ever conscious of her own utter nothingness; humble in heart, loving her own abjection; and humble in deed, carrying her humility into every action.

Certainly, she is never forgetful of the excellence and nobility of the end for which she has been created; but she will also consider the sad state to which she has been reduced in consequence of the sin of our first parents: the darkness of her understanding, the weakness of her will, and her utter inability to perform any virtuous action without God's assistance, which is the sad lot of fallen humanity. However, she encourages herself by the thought that God will never fail her in her time of need, provided she does not

abandon Him first. But though she believe herself with His assistance to stand securely, still she will always fear lest she should fall (I. Cor. x. 12), and consequently she works out her salvation with fear and trembling, and only reassures herself by following the advice of the Apostle St. Peter: "Labor the more, that by good works you may make sure your calling and election, for doing these things, you shall not sin at any time. For so an entrance shall be ministered to you abundantly into the everlasting kingdom of Our Lord and Saviour Jesus Christ" (II. St. Peter i. 10–12).

2. Humility is ever accompanied by modesty. A teacher who possesses this virtue considers herself honored in being permitted to labor for the salvation of souls, following the example of our divine Saviour and His apostles, and in the same works in which so many saints have been glorified, who have enlightened the world by their knowledge as they have edified it by their virtues.

If she possesses talents, she takes no complacency in them; she evinces no self-sufficiency, pride, or haughtiness; she avoids all affectation or display of bril-

liancy which might set her off before the eyes of the world or cause people to admire her; she does not pride herself upon her intellectual qualities nor the sciences that she may have acquired; consequently she never despises others or their efforts; she does not seek to be praised for what she does, nor to be applauded for her success, for she does not attribute to herself the glory that is due to God alone, Who bestows His gifts as He sees fit; therefore she refers all her success to Him (I. Tim. i. 17). If she fails in producing in her scholars all the fruits that she desires, and even should none appear, she attributes the fault to herself and endeavors to repair it, but remains peaceful and submissive to the Divine Will, knowing that it is not the one who plants and waters, but God alone, Who gives the increase.

3. Humility excludes every vainglorious motive Nothing is more foolish than to desire the esteem of men, which, according to Peter of Blois,[1] is but a parching wind that dries up the streams of grace. This vain desire is incompatible with the maxims of the Gospel. Jesus

[1] *De Imit. Esprit.*

Christ wished that His disciples (St. Matt. xxiii. 10) should not desire the title of Master, nor to be saluted as Doctors, because it profited them not to be known of men, but that they should rejoice only in having their names written in heaven (St. Luke x. 20).

4. Humility is not ambitious. As a soul that is truly humble believes herself fit solely for lowly employments, she never seeks those that are exalted; neither does she aspire to one class rather than another, for she feels convinced that the one to which she has been appointed is according to the designs of Divine Providence, and consequently the most suitable for her, and that it will furnish her with ampler means of glorifying God, and draw down upon her the grace to employ those means to their fullest extent.

5. Humility is not jealous; a teacher who is humble, far from being pained at the success of others, will, on the contrary, feel pleased to see them equal and even excel her. She does not assume to possess more merit than others, and evinces no coldness of manner towards those who may be preferred to her; neither does

she cherish any animosity towards those who esteem her less than the other teachers.

6. Humility causes her to distrust her own lights. If all teachers possessed this virtue, what unity there would be in the method of teaching! The humble teacher does not abound in her own judgment; she conforms in all things to the opinions of the other teachers, and acts in unison with them; she makes use of no singular methods, as she is convinced that they would be productive of much harm to the scholars and annoyance to the teacher who might succeed her.

Being diffident of her own capabilities, she seeks to reassure herself by those of others; therefore she consults them and takes in good part their advice, admonitions, or corrections—in fact, all that might assist her in fulfilling her duties properly.

7. Humility causes a teacher to prefer the young and ignorant. She zealously applies herself to the instruction of the little ones in the elements of their religion; but if she is devoid of this virtue she will readily abandon those branches of education which are less showy, even though they be more useful.

8. The humility of the teacher should at the same time be courageous. She will not then be discouraged when she meets with what is low or revolting amongst her scholars; she will treat the children without exception with sweetness and gentleness, and bear, without showing any repugnance and with unalterable patience, their natural defects, such as inaptitude and coarseness of manner, their indocility, ingratitude, opposition, and even their incivility, without manifesting any resentment or desire of revenge, even though these should be directed against herself personally; she does not forget, however, that she is in duty bound to correct or prevent all that may lessen her authority or give occasion for any fractiousness or insubordination on the part of her scholars.

9. Humility causes a teacher to treat inferiors as well as her equals with respect, kindness, affection, and cordiality.

10. Humility assists the teacher to bear with equanimity all the confusion that her unskilfulness, mistakes, or want of success may draw upon her. The scholars, edified by her example, will probably

imitate it when placed in similar circumstances.

11. Humility is charitable. It renders the teacher amiable and obliging, ever ready to serve others, and easy of access to the poor and to those for whom she might naturally feel any repugnance. She never exhibits towards her scholars contemptuous, disdainful, or insulting manners.

12. Finally, besides the defects we have mentioned, humility condemns indifference towards others; a consequential, studied, or over-nice manner towards her equals or scholars; an egotism which causes her to be centered in herself; an excessive diffidence,—which is in reality but a false humility and much to be condemned,—when, fearing want of success, she refuses to employ herself as the glory of God and obedience require; an independent spirit, which causes her always to follow tenaciously her own ideas and inclinations and prevents her subjecting herself to any one in the exercise of her duties, or makes her feel a difficulty in tendering even to a superior or directress those courtesies which are due them, such as offering her own seat during the class exercises and consulting their desires in

regard to these, being attentive to answer any question they may desire to ask, showing them the copy or manuscript books of the scholars, and heeding their criticisms as well as advice in regard to these.

"Humiliation followeth the proud: and glory shall uphold the humble of spirit" (Prov. xxix. 23).

"Let each esteem others better than themselves" (Philipp. ii. 3).

IV. PRUDENCE.

PRUDENCE teaches us what we should avoid and points out the means to a laudable end. It determines the use we should make of our intelligence, and the application of our mind, and saves us the necessity of regretting every undertaking of life. Moreover, the means that it employs are always suitable, because they are dictated by reason and faith, and they are sure because they are neither excessive nor deficient.

As the duty of the teacher is the education of the children confided to her, prudence will suggest the proper means to employ in the forming of their dispositions and the development of their characters; hence it is a most valuable virtue and one of the most excellent of arts, according to St. Chrysostom;[1] "for," he

[1] Quid majus quam animis moderari, quam adolescentulorum fingere mores? Omni certe pictore, omni certe statuario, cæterisque hujusmodi omnibus, excellentiorem hunc ducto qui juvenum animos fingere non ignoret.—*Hom.* 60. *Matt.* xviii.

adds, "a good teacher is infinitely superior to an able painter, sculptor, or any of the artists;" from which we may conclude that to her these words of the Holy Spirit can be applied: "Blessed is the man that findeth wisdom and is rich in prudence" (Prov. iii. 13).

As the functions of this virtue are to deliberate well, judge well, and regulate well, the teacher should endeavor to the best of her ability to fulfil them perfectly. She cannot assure herself of any degree of success in the education of children unless she has first sought and examined the means of doing so.

It is very possible that she may be deceived in her judgment, but such is not the case when it is regulated by prudence; for, either the matter upon which she pronounces judgment is evident or doubtful. In the first case she cannot be deceived, and in the second she reflects attentively upon it, and says only that of which she is positive, giving as conjectural that of which she is not certain.

To acquit herself properly of the obligations of the virtue of prudence she should make judicious use of the powers she possesses, which are eight in num-

ber; namely: memory, understanding, docility, address, reason, foresight, circumspection, and precaution.

MEMORY.—It is a characteristic of prudence to apply to the future the experience of the past; nothing is more reasonable than to suppose that things will happen in the future as they have already happened, and a thoughtful teacher will know how to profit by the faults and success of others as well as by her own, and will not fail to seek the counsel of experienced persons.

UNDERSTANDING.—Prudence requires that one know the end she is expected to accomplish and the means of which she should make use to attain that end. A teacher should, therefore, study and endeavor to understand well the characters and dispositions of her scholars, that she may adapt her instructions to their capacities and necessities, and thus render them beneficial. For example, there are some upon whom fear exerts a salutary restraint, and others, on the contrary, whom it would discourage. Some there are from whom nothing can be gained save by labor and effort, others, again, who apply themselves only by fits and

starts. To treat all these different dispositions in the same manner would be to force nature.

The prudence of the teacher consists in adhering inviolably to the middle course, equally distant from the two extremes; for at this point the evil and good lie so close that it is very easy to mistake one for the other and thus deceive one's self; and it is precisely in this that the great difficulty lies in the education of young girls.

The teacher should carefully prepare the subject-matter of every lesson before attempting to teach it; and here we will speak of a matter of great importance, and one that naturally enters into a work treating of the virtues of the teacher. As we have already said, prudence requires that the teacher should prepare herself with care before entering class, for it is very necessary that she should be able to recall with accuracy the principles which might otherwise easily escape her memory, and the forgetting of which might occasion much misunderstanding; it is also necessary that she should be prepared with the reasons upon which to base those principles, and that she select them with dis-

cernment and discretion; not saying by hap-hazard all that offers itself in a cursory reading; she should have method and clearness in what she has to say to assist the understanding and prevent the confusion that want of order will infallibly produce in the minds of her listeners. And, finally, it is by preparation that she will be able to express herself with the dignity and propriety due to the office of teaching, and without which all that she says would only excite weariness, disgust, and even the contempt of those who hear her. All this evidently requires labor and preparation, and neglecting one or the other, expecting God to supply for her deficiency by an extraordinary assistance, would resemble more the temerity of one who tempts God than the security of her who confides in His goodness and power.

There are some teachers, certainly, so well versed in the various branches that they are ready at any moment to meet their classes without previous preparation: these are they whom Jesus Christ compares to the father of a family who is at all times able to draw from the treasures that he has acquired by assiduous labor; but it must be acknowledged

that this facility is solely the consequence of superior talents joined to long experience in teaching, and not the portion of the many, and that for the generality of teachers to undertake to teach without previous preparation the different branches of education, and more especially the important truths of religion, is nothing less than presumption and to a certain extent even contempt for the duty in which she is engaged.

DOCILITY.—Even those with all the experience which the ripest age can give should still be disposed to learn if they would not be wanting in the virtue of prudence; "for," says St. Thomas, "no one is sufficient to himself in that which regards prudence." A conscientious teacher, then, will distrust her own experience, as we have already said, and will undertake nothing of importance without counsel.

ADDRESS regards the manner of carrying out the method one has previously arranged. Thus prudence demands that the teacher should make use of the means that seem the most suitable to insure the success of her undertakings. This virtue requires, then, that she give to

all her words and actions the same attention she would were they to be seen and heard of men; and that she make the virtue of discretion her constant study, without which she cannot hope to succeed. She should be reserved to such an extent that the scholars cannot know what she thinks or premeditates in regard to them.

REASON.—Correct reasoning guards us against those errors into which we are liable to fall; and a prudent teacher should excel in this virtue. By its assistance she bases upon incontrovertible principles the sciences that she teaches and from which she deducts those conclusions that carry conviction with them.

FORESIGHT produces a suitable disposition of the means to conduce to the desired end, or that action of the mind by which one forms an idea of what may happen according to the natural order of things. Under the first definition prudence requires that a teacher shall employ sufficient time in deliberation, if she would not run the risk of failing in her undertakings; and also that she should avoid employing too much time in doing so. Prudence also modifies as well as regulates all the other virtues, and causes

her to examine the manner and degree in which all the other virtues should be practised. Under the second definition, prudence causes the teacher to foresee the respective advantages and disadvantages of the means she desires to employ, and the necessity of rejecting or making use of them.

CIRCUMSPECTION is the attention that we give the facts and circumstances of a design before putting it into execution; consequently a prudent teacher will not undertake anything without first maturely considering it, as well as the most suitable means of accomplishing it, always having due regard for its attendant circumstances of time, place, character, and person.

PRECAUTION, finally, foresees the inconveniences in regard to that which one desires to effect, and it is by its assistance that a prudent teacher refrains from any act contrary to this virtue in her intercourse with her scholars, such as punishing them without witnesses, or by remaining alone with any one of them, and avoids saying or doing anything before them that may give them the opportunity of criticising her or of taking scandal. Mak-

ing use of this precaution, she publicly reprimands faults committed in public, and judiciously avoids making known faults that may not be known to all, on account of the scandal that might follow. It is this virtue that regulates her whole deportment and prevents any opportunity for the scholars to think that she corrects them for defects that are to be found in herself. After this elucidation it is easy to understand how a teacher with good judgment and ordinary knowledge, increased by that which education gives, may act prudently in all cases.

She fails in the virtue of prudence in two ways: first by precipitation, thoughtlessness, temerity, negligence, fickleness, self-conceit, and blind confidence in human resources. . She fails secondly by a false prudence, called in Scripture the prudence of the flesh, which judges according to the senses and with the sole thought of satisfying an ill-regulated love and a too exalted opinion of self, the consequence of which is that she is disquieted about the temporal matters of the present or of the future, and the means which she employs to succeed are cunning and deception.

"Be ye therefore wise as serpents, and simple as doves" (St. Matt. x. 16).

"Purchase prudence; for it is more precious than silver" (Prov. xvi. 16).

V.—WISDOM.

WISDOM is a virtue that teaches the most sublime things, by the most excellent methods, to the end that we may conform our conduct thereto. It differs from prudence inasmuch as the latter regards the means taken to accomplish a laudable end, while the former directly regards the end itself, and not alone as a good and praiseworthy one, but as a very great and important one.

It is possible that one of these virtues may be practised without the other; we will give an example of such a case. A priest decides to administer the last rites of the Church to a sick person whose malady is reported to be dangerous. Certainly, it is wisdom to give the sacraments to one in danger of death, but prudence requires that he first endeavor to ascertain if the illness is of as serious a nature as has been represented; failing in this, he would not act with prudence.

We will give another example, drawn from the matter of which we treat: A

teacher gives the scholars an instruction upon the catechism; this is certainly an act of wisdom, but if she makes use of too sublime language for their limited understanding, or, on the contrary, uses too commonplace or trite expressions, unsuited to the sublimity of the truths which she endeavors to set before them, it is very evident that she fails in the virtue of prudence. Thus we see there is an essential difference between these virtues.

But in what does the wisdom of a good teacher consist? It consists in knowing, loving, and fulfilling the great and infinitely precious mission with which she is charged. And therefore she should, according to the example of Solomon, always begin by addressing herself in all humility to the Author of all good, the God of all knowledge, the Father of all light. "Give me," cried that king, "wisdom that sitteth by Thy throne, and cast me not off from among Thy children. . . . Send her out of Thy holy heaven, and from the throne of Thy majesty, that she may be with me, and may labor with me, that I may know what is acceptable with Thee. For she knoweth and understandeth all things, and shall lead me soberly in my works,

and shall preserve me by her power. So shall my works be acceptable."—Wis. ix. 4, 10–12.

However, it is not sufficient that the teacher should rest in prayer alone: she would act very imprudently if, before instructing those under her care, she should not seek to be informed herself upon that which she is to impart to them; consequently she should apply herself to study, as we have already said, when speaking of the virtue of prudence. Wisdom will point out the necessity of doing so, and will cause her to penetrate the depths of the sciences that she is to teach as well as the principles upon which they are based; otherwise her instructions will contain naught but words, or ideas without foundation or connection, which will be easily effaced from the memory.

She should take great care during her instructions to say nothing that could be in the least offensive to her scholars, or that might discourage them or excite a dislike for the teacher or the class. She should be extremely cautious never to mislead them by erroneous opinions or prejudices, but conduct them according to divine as well as human laws and maxims.

To instruct the children with more fruit, wisdom requires that the teacher should practise the virtues that she desires to form in them. "If you show yourself thoroughly convinced of that which you teach," says St. Bonaventure,[1] "you will give to your voice the voice of power; remember that the voice of your actions is louder than that of your words: act according to your words." Therefore she should teach the children to conform their actions to sound rules, to moderate and correct their passions, to become solidly good; she will consequently study to give the example of all that she requires of them, and she will endeavor, for her own good as well as theirs, to distinguish between that which is really good and that which is only so in appearance, and to persevere in that enlightened course; to dispose all with order and regularity, and, in a word, to fulfil perfectly her duty to God, herself, and others. Thus she will acquire that sublime wisdom which is the science of sciences, that science without which all others are in comparison as nothing, and which causes the soul to taste beforehand the joys of heaven,

[1] *Ser.* 59, on the Canticle of Canticles.

which she sets forth in all their sweetness; that which teaches to practise the precepts of religion, for example, to find riches in poverty, joy in suffering, true dignity in the eyes of God in those employments so vile and despicable in the eyes of men; to make good use of the blessings as well as the afflictions of life; to take no resolutions but those which are wise and just; to tend to one's end by legitimate means; to unite in the government of children a just firmness with a commendable gentleness, example with precept; to seek the spiritual advantages which are for eternity, rather than those that are merely of time, thoroughly convinced that it profits nothing to gain the entire world at the risk of losing one's immortal soul; that the earth and its goods pass with time; and that those alone who fulfil the will of God shall live eternally. Such is the true wisdom that St. James exhorts us to ask of God (St. James i. 5.), and which will be principally the ornament and glory of a good teacher.

The faults contrary to this admirable wisdom are, to prefer a purely human satisfaction to supernatural virtue, and

to the perfect accomplishment of the will of God; as, for instance, to be over-anxious to acquire accomplishments and worldly knowledge, rather than that of religion, to apply herself more willingly to teach that which flatters self-love than to form the image of Jesus Christ in the hearts of the children, and to seek rather to gain their friendship than to correct their faults.

There is a wisdom which comes not from on high, but which is, on the contrary, a worldly wisdom, earthly and diabolical, according to the words of St. James (iii. 15). This is a wisdom blinded by the passions, and which follows only the suggestions of the evil spirit; it adopts the maxims of the world, and rejects those of the Gospel; it labors to acquire virtues which will be pleasing to it rather than to God; it acts from interested motives, seeking only its own benefit, although, to deceive others more surely, it studies to appear affable, polite, and yielding, while it scruples not in reality to employ fraud, artifice, and intrigue to gain its end, a folly of which the unhappy fruit is the spirit of opposition, contention, and jealousy.

"Wisdom is glorious, and never fadeth away, and is easily seen by them that love her, and is found by them that seek her" (Wis. vi. 13).

"For she is an infinite treasure to men: when they that use, become the friends of God, being commended for the gifts of discipline" (Ibid. vii. 14).

"For wisdom opened the mouth of the dumb, and made the tongues of infants eloquent" (Ibid. x. 21).

VI.—PATIENCE.

PATIENCE is a virtue that causes us to endure without murmuring and with submission to the will of God the evils of this life, and in particular the difficulties which are to be met in the education of youth. It does not, it is true, free us from all the suffering attendant upon it, but, says St. Francis de Sales, it moderates the pain, causing us to remember that our divine Lord has saved us by His patient endurance, and that we also should work out our salvation through our sufferings and afflictions, by the endurance of injuries, contradictions, and pain, with the utmost sweetness.[1]

Patience, besides being a most necessary virtue, is especially beneficial in the vicissitudes of life.

It is necessary, because nature imposes it upon us, and to murmur at events is to outrage Providence. It is useful, because it renders our afflictions easier to bear, and of shorter duration.

[1] *Introduction to the Devout Life*, book iii., chap. iii.

The fruit of Christian patience, according to the words of Our Lord Jesus Christ (St. Luke xxi. 19), is the possession of our souls, and the more perfect that patience is, the more perfectly are we masters of ourselves, so St. Francis de Sales teaches.

This virtue restrains our passions within just bounds and prevents us from being carried away under the most trying circumstances; it matures our designs and facilitates their execution, while precipitation often renders useless the best-concerted plans. It mitigates suffering, calms the mind, banishes sadness, and stifles bitterness, ill-humor, excessive anxiety, eagerness, hastiness, and discouragement.

The practice of this virtue consists, then, as we have already said, in accepting without murmur all the afflictions that may befall us; and in regard to the wrongs that are done us we will quote again from the saint whom we have already cited: "Complain as little as possible; for it is certain that ordinarily he who complains sins, for self-love causes us to consider our wrongs much greater than they really are; but do not com-

plain to persons who are easily moved to anger or given to bitter language. If it be expedient to complain to some one, thereby to remedy the offense or to ease your mind, let it be to tranquil souls, and those who love God; for, otherwise, instead of calming your feelings, they will render you more unquiet; in place of withdrawing the thorn that wounds you, they will be apt to drive it in the deeper."

All that we have said of patience in general is suitable for the teacher. As she is most of the time with the children, this virtue consists, for her, in supporting the repugnance she will undoubtedly experience in the discharge of her duty, and in not allowing herself to be disturbed by the bad manners of either the children or their parents, to condescend to the imperfections of children and their inexperience, without ever rebuffing them, and never to weary of repeating often and again the same things, and always with kindness and even affection, until they are impressed upon their memories, however difficult it may be or even wearisome. By dint of repeated instructions, warnings, remonstrances, and reprehensions she will attain, sooner or later,

the desired results. Unknown to her or even to themselves, the Christian and reasonable sentiments that she has never ceased to inculcate in their minds and hearts have already insinuated themselves and taken root, and in the course of time she will reap the harvest for which she has so long and patiently waited. The teacher should, then, never forget the words of St. James (i. 4), "Patience hath a perfect work."

The defects contrary to this virtue are, to rebuke the scholars harshly or in an offensive manner, to use them roughly, or slap them, or inflict upon them unjust punishments or those dictated by irritation, or an impetuosity that does not take time to reflect before acting or speaking.

"In patience you shall possess your souls" (St. Luke xxi. 19).

"Patience hath a perfect work" (St. James i. 4).

"For patience is necessary for you; that, doing the will of God, you may receive the promise" (Heb. x. 36).

VII.—DISCRETION.

DISCRETION is a virtue that causes us to think, speak, and act with moderation, circumspection, and modesty. Although moderation enters largely into the virtue of patience as well as into that of discretion, these virtues differ considerably, inasmuch as the latter prevents evil, while the former assists us to bear it. Discretion also differs from that part of prudence which we call precaution in that it foresees and consequently prevents evil, whether it be within or without, while precaution, by foreseeing that which is exterior, only guards against it.

It differs from gravity also, this affecting the exterior only, while discretion regards even more particularly the interior. Hence we see that discretion differs from both precaution and gravity as does the cause from the effect, or as the source differs from its streams; but although the virtues of the teacher may differ greatly in their nature, still they are

united by such indissoluble bonds that one may not be wounded without wounding the others also.

Discretion, then, consists in self-restraint when one is in danger of being carried away by passion, and in taking care to avoid all that might give occasion for censure and suspicion. It regulates the whole conduct of the teacher, so that the scholars may not have it in their power to remark anything unbecoming or which they may not imitate. It requires that the teacher act at all times and in all places with such circumspection as the innocence of the scholars, their imperfections, their susceptibility in receiving impressions, and their liability to imitate that which is evil, may demand; for a word, a gesture, a smile, the veriest trifle in fact, may excite their imagination and become for them an abundant source from which to draw conclusions and which may influence their course of action for the future.

She should avoid all particular friendships and all intimacies with the scholars, and should neither touch nor caress them, nor permit them those liberties with her. Finally, she should never be oblivious of

the fact that the scholars expect their parents and teachers to be free from every defect and above all the weaknesses incident to human nature; consequently she should do nothing to counteract this impression, also bearing in mind that amongst her scholars there will always be some sufficiently malicious to put the worst constructions upon her words and actions, and who are always ready to seize upon and make the most of the least appearance of evil.

As discretion in thought produces discretion in words and actions, it is very important to reflect well to be able to judge correctly of things.

The teacher fails in discretion when she does not endeavor to set good example and to conform her conduct to the rules of propriety, avoiding all that may be disagreeable or disedifying in her manner, all that might in the slightest degree betoken a want of refinement or good breeding, or lessen the consideration in which she should be held by her scholars, or her reputation, which she should most jealously guard in order to be useful in her avocation and to gain the esteem of her scholars; for they are

very apt to lose respect for their teacher and willingness to submit to her directions from the moment in which they detect in her conduct anything that is not irreproachable.

The effect of discretion is like that of gravity: her reserve inspires the scholars with respect and prevents them from taking too great liberties; for many virtues may be the means of producing the same effects through different principles.

"With all watchfulness keep thy heart, because life issueth out from it" (Prov. iv. 23).

"Make straight the path for thy feet, and all thy way shall be established" (Ibid. iv. 26).

"Make doors and bars to thy mouth; melt down thy gold and silver, and make a balance for thy words and a just bridle for thy mouth" (Ecclus. xxviii. 28, 29).

VIII.—MILDNESS.

MILDNESS is inspired by benevolence, sensibility, and tenderness; it is a virtue of which Jesus Christ is the most perfect model, and one which He particularly recommends to us in the following words: "Learn of Me, because I am meek and humble of heart" (St. Matt. xi. 29). It is, according to the holy Bishop of Geneva,[1] like "the flower of charity, which," he adds after St Bernard, "is in its perfection when it is patient and mild."

We distinguish in general four kinds of mildness: the first is the mildness of the understanding, which consists in judging of things without passion, bitterness, or predisposition. The second is that of the heart, which causes us to desire things in a disinterested manner and without pertinacity. The third is that of manner, which leads us to conduct ourselves by correct principles, without desiring to reform those over whom we have no ju-

[1] *Introduction to the Devout Life*, part iii., chap. viii.

risdiction, or to interfere in that which does not come under our duty. The fourth, finally, is that of mildness of conduct, which influences us to act with simplicity and uprightness, not opposing others without good reasons and strict obligation, and then with moderation.

The virtue of meekness, to be genuine, should be sincere; "for," says St. Francis de Sales, "it is an artifice of the enemy to delude many to amuse themselves by practising exterior acts of mildness and humility, and not examining sufficiently their interior dispositions; they believe themselves to be mild and humble, although in reality they are only so in appearance; but this soon makes itself manifest, because, notwithstanding this appearance of humility, at the least word that is said to them of an unpleasant nature, or at the slightest affront they receive, they bristle up with wounded pride."

All that we have said proves how singularly admirable is the virtue of mildness, inasmuch as, joined to the virtue of humility and united to that of patience, it is the perfection of charity, from which it follows that in the first conjuncture it moderates anger, stifles the desire of re-

venge, and supports with tranquillity of soul all contradictions and vexations; and in the second, which is its most peculiar characteristic, it conciliates the scholars. It is a general principle that love begets love, and the teacher should therefore cherish for her scholars the sentiments of the mother who has confided them to her care, and evince towards them the love and tenderness natural to parents. These qualities rob her government of all that seems hard or severe and render it mild and pleasing, and also attach her scholars to her, for they will always yield much more readily to mildness than to force.

But we will explain more particularly how a teacher can render herself beloved by her scholars by means of mildness.

1. She should begin by avoiding herself the defects that she is obliged to correct in them; for example, all rudeness or coarseness of manner.

2. Her order and regularity should not be calculated to inspire discouragement or disgust.

3. She should be straightforward and patient, exact in her manner of teaching, and attach less importance to the application of her scholars than she does to her

own assiduity and the observance of the regulations of the class.

4. She should show an equal consideration to all without exception, having no favorites and showing no particular attention to any one unless there should be strict necessity for so doing.

5. Her watchfulness not to pass over faults which require correction should be vigilant, yet mild; her corrections should be neither sharp nor offensive, and immediately after correcting she should endeavor to dispel any bitterness they may have occasioned and induce the scholars to acknowledge their fault and the justice of the punishment, and she should warn them never to err again in like manner.

6. Her conduct should be uniform: this is a very essential point; if each day finds the teacher in a different humor, the scholars will never know certainly what they are to expect, and will feel a contempt for her continual change of moods, which finally become so insupportable as to cause them to wish to leave the class entirely, or at least create in them an aversion for it.

7. She should allow them to express the difficulties they may experience,

and listen to them willingly and kindly.

8. She should judiciously bestow praise upon merit, for though it is to be feared that vanity may possibly be inspired thereby, still, she should praise sufficiently to encourage. Of all the incentives which may be used to inspire the rational being with proper sentiments there are none of greater efficacy than those of honor and shame; and once she knows how to render children sensible to these feelings, all is gained. They take great pleasure in being honored and praised, especially by their parents or those who take their place.

9. She should speak often to them of virtue, and always in the most exalted manner, as being the most precious of all things, and she should endeavor to inspire them with a love for it, and to form their morals according to its precepts.

10 She should each day relate to them some edifying example which will conduce to their profit, and lead them to a virtuous and Christian life.

11. She should inculcate in them politeness of manner and that good behavior which will cause them to be esteemed in the world and live in it honorably; and to

this end she will endeavor to render them courteous, gentle, straightforward, pleasing, and obliging to their teachers, companions, and all with whom they may be thrown.

It is of the greatest importance to correct in young girls certain dispositions contrary to the usages of society: such as carelessness; not considering the pleasure or comfort of those around them; a selfishness that leads them to think only of their own pleasure and convenience; a certain vanity and arrogance which causes them to consider all as their due, and that they in return owe nothing to others; a spirit of contradiction, of criticism, of raillery, which attacks all and everything and seeks pleasure in giving pain. Such defects should be constantly combated. Young girls who have been accustomed to act courteously towards their companions, to do them favors, to yield to them upon every occasion, never to say anything unkind of them and not to be oversensitive in their intercourse with others: such young girls will have learned, by the time they are ready to enter society, the rules of politeness.

12. The teacher should form the hearts,

the minds, and the judgment of her scholars by the following means: To form their hearts she should inspire them with an aversion for all the occasions of sin, by opposing any evil inclinations they may manifest and by instilling into them the love of all the Christian virtues, pointing out to them their necessity and the occasions on which they should practise them; by instilling into them good habits, which she does by picturing the difference between a sincere and candid child, incapable of untruth or deceit, and another of whom she is obliged to be distrustful, and even suspicious, on whose words she places no confidence, even should they happen to be true.

To form their minds the teacher should zealously and tenderly instruct them in the truths as well as the duties of religion, and also in all that may render them capable of correct reasoning, and thus make them useful members of society; this requires that she should, when with them, always think and speak reasonably and correctly, and that she should habituate them to act in the same manner upon all occasions that may present themselves; at the same time she should caution them, point

out their failings, and correct them when they are guilty of erroneous judgment or incorrect speaking, or put a wrong construction upon things, thus accustoming them to behave themselves with such discretion that they will always have a laudable end in view in all their actions, and be always ready to give good reasons for all they do and say.

To form their judgment she should oblige them to observe the distinguishing characteristics of things and their connection with each other, and to pay attention while she points out what is faulty in their criticisms.

However, in laboring to form the hearts, the understanding, and the judgment of her scholars the teacher can never promise herself any success if she does not carefully guard against all that might savor of harshness.

A teacher fails in this virtue by harshness when she requires of her scholars that which is beyond their capabilities; for example, by exacting longer lessons than their memory can retain, or by imposing penances which bear no proportion to their faults, forgetting that she renders herself guilty of injustice when she com-

pels them to submit to unmerited punishment.

She fails also when she exacts anything of them with so much authority or haughtiness as to irritate them, or at times when they are in a state of irritation, not considering that they are not fit to profit by her zealous efforts, for in such cases they either will not listen to her words or do so full of passion or ill-will.

She also fails when she evinces as much solicitude for things of little moment as for those of importance; when she refuses to listen to any excuse the scholars may offer, thus depriving them of all redress; when she refuses to pardon their faults, although not malicious or productive of evil consequences, such as those which proceed from ignorance, inadvertence, forgetfulness, levity, and others which are natural to their age; when she appears habitually discontented with the conduct of the scholars, appearing with a morose or frigid air, saying only mortifying or threatening words; when she manifests her repugnance for them, or habitually views their actions in an unfavorable light; when she exaggerates their faults, or acts towards them as if they were un-

reasonable or insensible beings, by twitching, slapping, or shaking them—an exhibition of temper of which a Religious teacher above all others should be incapable; when she punishes them unreasonably or as severely for doubtful faults as for those which are positive; when she shows an unrelenting disposition and refuses to overlook minor failings, such as a badly written page, being late for class once, or for having failed in attention, or when their faults have neither been contrary to religion nor morality, such as would be the greater ones of disobedience, untruthfulness, irreverence, quarrelling, theft, or words or actions contrary to holy purity. Such a course of conduct would infallibly destroy in the children all love of study and all good aspirations, as well as cause them to rebel against the injustice.

The teacher should know: 1st, That punishments are beneficial only according to the manner in which they are given; 2d, That in causing her scholars to fear her through excessive harshness or rigidity she stupefies their intellect, hardens their heart, deadens their sentiments of uprightness, and inspires them with

a horror of the class and for learning; 3d, That such excessive rigidity as prevents her from ever relenting also prevents her corrections from being beneficial; 4th, That by a judicious moderation she can gain those whom an excessive severity would only irritate; 5th, That their fear of her will never be advantageous if she does not inspire them also with the fear of God and His judgments; if she fails in this, all her endeavors to inspire them with a salutary fear of her will be fruitless.

But she should always bear in mind that mildness should be firm as well as charitable. Charity may for a time entice the children to a sense of their duty, but it does not suffice when they are forgetful of it; therefore firmness is necessary to retain their attention or recall it when it wanders. "My son," says the Wise Man, "do thy works in meekness, and thou shalt be beloved above the glory of men" (Ecclus. iii. 3, 19). Upon which a commentator[1] remarks: "The Wise Man desires us to be mild and at the same time perform our duty perfectly."

Firmness, according to the words of

[1] Sacy.

the Scriptures which we have just quoted, consists in a faithful observance of all that conduces to the proposed end; thus it requires that the teacher should be courageous and constant.

Courage is necessary to resist all that may be contrary to good order, and to rise above all difficulties; it is especially necessary when the teacher enters the class for the first time, for the first thought of the scholars upon this occasion is to sound her depths that they may discover in her some weak point by which they may profit; but when they see her calmly resist their efforts, they desist and quietly submit to her authority.

Constancy is also very necessary to persevere in her good resolutions and efforts and overcome all obstacles, notwithstanding the little hope of success there may be.

The point in question, then, is to bring a firm mildness into the government of children, and for that purpose it is essential that she should consider attentively the particular circumstances in which she is placed, so as to judiciously blend mildness with firmness; for the former will never prevent her from punishing

faults which should be corrected, but it does not permit her to make use of an inflexible firmness except in cases where mildness, expostulation, wise ingenuity, repeated warnings, tasks, and other ordinary punishments have been employed and have failed to conquer such faults as a refractory humor, an obstinate disobedience, contemptuous manners, indolence, habitual negligence, want of order, duplicity or dissimulation, flattery, tale-bearing, back-biting, ridicule, etc.; but she should always remember that an inexorable rigor, excepting when it is absolutely necessary, repulses not alone the scholars but their parents and friends.

Mildness does not permit the teacher in punishing to use her authority alone; with that she may restrain the culpable, but it will not correct them. If by imperious airs she succeeds in inspiring them with a forced respect they will obey as long as her eye is upon them, but when her back is turned they will quickly dispense themselves from all restraint.

It is to this happy blending of mildness and firmness that the teacher owes that authority which is the soul of gov-

ernment,[1] and inspires the scholars with that respect which is the surest guarantee of obedience and submission; but should either dominate, it certainly should be mildness.

[1] This authority is a certain ascendancy that inspires respect and submission. It is neither age, size, tone of voice, nor menaces, that give authority, but a firm, moderate, uniform character, and one that is always master of itself, one that is guided solely by reason, and which never acts through caprice or passion. That which increases it, is the wise mixture of mildness and firmness, of love and fear. Love should gain the hearts of the children without weakening them, and fear should retain it in them with ut repulsing them.

We will mention the principal means of establishing and of preserving authority. Many of these ways we shall find scattered through the course of this work, but we think it well to enumerate them here collectively.

They are: 1. Never to make use of the power of teacher except at proper times, or without reason and reflection, nor in things which are not worthy of it.

2. To have everything carried into effect that has been commanded, of course justly.

3. To be firm and never to grant that which has been once denied according to the dictates of reason, so long as the conditions remain unchanged.

4. Never to threaten lightly, but always to carry into effect that which has once been threatened, provided the children yet deserve it, and never to be unjust in regard to them.

5. To inspire the scholars with a respectful fear, and consta tly t› maintain it.

6. To always carry on a well-regulated method of governing them.

7. To be so invariable in her conduct that the scholars may be fully convinced that in their teacher they will ever find one who will do her duty, and respect good order.

8. To be the same to all, and never to show any favoritism towards any one: for that one who should enjoy such a privilege would become audacious and insolent, and those who are deprived of it, jealous, indocile, and mutinous; this, however, does not hinder her from testifying her satisfaction, and according praises and rewards to those whose conduct deserves it, and on the contrary evincing displeasure towards those whose conduct is not satisfactory.

As it is very necessary to avoid all defects opposed to firmness, she should first shun weakness of discipline. The teacher fails by weakness when either she does not punish faults deserving of punishment, or when she allows the scholars to act as they will with impunity.

Secondly, she should avoid an indolent complacency. She errs in this manner when she fails to make use of all the means in her power to succeed in her

9. Never to show any familiarity towards the scholars.

10. To act always in such a manner that they may never be able to find her in the wrong in their regard.

11. Never to look upon her scholars as slaves, but always to comport herself with such dignity and reserve towards them as to prevent them from ever placing themselves on a level with their teacher.

12. Never to attach to anything that may be said to her too great a degree of importance. Thus it would be absurd to attach too much importance to those things to which there should be but little or none at all, and on the contrary, it would be failing in justice to attach too little or none at all to essential matters, whether they pertain to the general good order of the class or the individual good of the scholars.

13. To say in a few words all that she enjoins upon her class.

14. Never to abuse her authority by requiring too much or exacting too rigorously that which she has a right to expect of them, as, for instance, in the case wherein a scholar either cannot or will not learn that which has been given her to study, and she should double or triple the task; or when a child refuses to take a punishment, to increase it, thus causing the scholar to despair or to become indifferent, or perhaps to rebel.

15. To proportion all tasks and duties to the capabilities and characters of the children.

16. When she has any difficulty with hard or self-willed characters, never to yield to them, and never to relax in the least from the just firmness which is necessary to restrain them.

duty; when she is variable in her conduct; when she relaxes from a just firmness; when she regards as trifling that which is in reality a considerable evil; or when, for certain reasons, she tolerates or permits that which should not be allowed; when, not wishing to inconvenience herself, she does not pay necessary attention to discipline or the advancement of the class, when she allows the scholars to neglect or despise her orders; when she speaks at random or appears indifferent to her duty; and when she contents herself with admonishing without obliging the scholars to act upon her word.

Thirdly, she should avoid too familiar an intercourse with the scholars. Familiarity breeds contempt, indocility, and aversion to application; it renders the scholars wilful and rebellious, and paves the way for idleness and other vices, is fatal to progress, and permits all bad habits to take root. In such contingencies the teacher would sadly fail in firmness and resolution, and even aid their designs by her littleness of soul and timidity. She should be affable, without doubt, but her affability should never degenerate into familiarity.

Fourthly, she should avoid the defects contrary to firmness, which are inconstancy, a timid, bashful, or inexperienced manner, or one of embarrassment, positiveness, pertinacity, suspicion, or un yielding inflexibility.

We will now pass on to punishment. We have already seen that the teacher advances the good of the scholars by a charitable mildness and sustains it by a firm mildness; it remains now for us to prove that she prevents or corrects evil by a wise and prudent mildness.

First, she should interdict the use of all chastisements by rod or whip. It is true that the Holy Scriptures admonish parents not to spare the rod when it is necessary to correct their children; but in boarding and day schools it would be more unwise than useful. The teacher who makes no use of such punishments usually succeeds by other means.

When she has scholars of a coarse, indocile, obdurate character, insensible alike to praise or reprimands, she may be obliged to make use of some corporal punishment, but the wisest plan with such children is to restore them to their parents.

To avoid the necessity of punishments, however, the teacher should make use of the following means:

1. She should early accustom the children to subordination by firmness and evenness of temper, and should reprove them when needful with such force and energy as will show them that she is their superior as well as teacher, otherwise they may become proud and consider themselves on an equality with her.

2. She should never act through passion or caprice, for the latter vice is one of the gravest in the matter of religious education; it never escapes the sharp-sightedness of the scholars, and renders useless the advice and admonitions of the teacher.

3. She should inspire the children rather with shame and remorse for their faults than with fear of punishment.

4. She should distinguish between the faults that deserve punishment and those which should be pardoned, and not impose as severe punishment for involuntary faults as for those committed with deliberation and malice.[1]

5. She may attach shame to many things

[1] This subject will be more fully developed further on.

otherwise indifferent, as, for instance, to oblige the delinquent to kneel in a certain place,—but care should be taken not to allow her to kneel long, as it might be productive of harm; or she could be assigned the foot of the class, or be seated in the centre of the room, with promise of severe punishment if she fail to do her tasks properly. The teacher should always exhibit displeasure in her manners towards the delinquent for as long a time as she is ill-disposed.

6. She should impose only just punishments, and prefer those of a mild nature when they are productive of the desired results, avoiding those which may have any injurious effect upon what she strives to inculcate, such as striking the children at such times as they are not attentive, which would have the effect of disquieting them whenever they see her near them, and cause them to be more desirous of avoiding the blows they fear she may give them than to listen to her instructions.

7. The fear with which she should endeavor to inspire the children should be less the fear of punishment than of the evil to which their faults may give rise.

8. She should prefer punishments of a

useful nature to those which are merely corporal; as, for example, to study some pages of the catechism or of some other lesson, or to write some page of their copy books, or rules in arithmetic, etc., to commit some verses to memory, and these to be performed after school hours. Such punishments have the advantage of occupying the time usefully, and also of accustoming the children to assiduous labor, as well as contributing to their advancement.

9. She should not often repeat the same punishments, for the scholars would no longer fear them, but turn them into ridicule.

10. She should choose the most favorable time for inflicting punishments. Thus she should not always correct a child the moment that the fault is committed, particularly if she is in bad humor, for fear of embittering her and perhaps causing her to commit other faults. She should allow her time to reflect and to feel that the punishment is really merited and even necessary. She should never punish in anger, particularly if the fault regards herself personally, such as want of respect, rudeness, or insolence; for,

however slight the emotion may be, the children will not fail to perceive it, and think that it is more due to passion than to zeal for her duty, and this will be sufficient to render the punishment useless. Children, however young they may be, understand that reason alone should influence their corrections.

The second means to render punishments rare is to warn and even threaten in season. The teacher should first instruct children well in regard to their obligations, and if their failure on this point should be through inability or want of capacity she should excuse them, because she should never exact of them that which is impossible. If the fault proceeds from inadvertence unaccompanied by malice, she should warn; if through malice, she should reprimand them with severity; if committed a second time, she should threaten; and if there is still no amendment, she should punish. Thus punishment should be the last means resorted to to cause submission.

In warning, however, she should never allow the scholars to think she is prejudiced, lest, attributing her warnings to prejudice alone, they may not strive to

avoid the faults which have occasioned them. She should never give occasion for the scholars to attribute them to any motive save that of their good.

Reprimands should not be too frequent, and there should be a marked difference between these and mere warnings, for the latter savor less of the authority of the teacher than of the kindness of a friend, and, given in a kindly and gentle tone, they can be often made use of; but reprimands, being given in severe words, are always wounding to self-love, and consequently they should be reserved for serious defects. They should never be given in harsh, contemptuous, or exaggerated language, nor in anger, nor through dislike, but in a manner that will conduce to the shame and repentance of the delinquents, and cause them to correct their faults in the manner pointed out to them. After reprimands the teacher should not too soon resume her wonted manner, lest the delinquents look upon them merely as ebullitions of temper, which will soon pass away. It would be well to delay their pardon until they shall have proved the sincerity of their repentance.

As for menaces, bordering more upon punishment than do reprimands, they should be rare, and never employed except with the determination of putting them into execution if they do not serve as preventatives, otherwise the children would persevere in their faults through an assurance of immunity.

Praise is an effective means of rendering punishment rare, but it should always be justly accorded, and in such a manner as to give no room for vanity, nor occasion a contempt for others. Thus the teacher could give some special mark of approbation, or confer some reward, not of a frivolous nature, but something useful or edifying. She could send testimonials of good conduct to their parents or guardians, or advance them in the class. There is no doubt but that this course of action will have a better effect upon the children than menaces or punishments.

As this is a very important matter we will explain the conditions necessary to render corrections salutary not alone to those who receive them but likewise to those who administer them. They are ten in number, seven of which pertain to

the teacher and three to those who receive them.

1. The seven Conditions Necessary that Correction may be Beneficial to those who Give it.

1. PURITY OF INTENTION. Without doubt, the teacher should have in view, in correction as in all her actions, the greater glory of God and the accomplishment of His holy will; but there is another motive which should influence her, which is the amendment of the child whom she corrects; therefore no sentiment of aversion or resentment should ever mingle therein, nor should she permit herself to be influenced by humor or caprice.

2. CHARITY. She should correct the child through love. A teacher should be a physician, and not an enemy. "It would seem," says St. Austin cited by a commentator, "that the physician takes pleasure in causing his patient to suffer, but in reality it is because he desires the welfare of the sick man, and he causes him this suffering to cure him." A teacher should act thus in regard to her scholars; her apparent severity is in reality a blessing, and the sufferings she causes them are salutary remedies.

3. JUSTICE. Punishment supposes a fault; therefore she should never punish a pupil save for a positive fault. Severe punishments should be given only for serious faults. It is better that punishments should fall short of just deserts than by any chance exceed them. Should the latter be the case, not alone would justice be violated but even reason; and it might cause the scholars to think that the teacher inflicts them because she takes pleasure in punishing, or attribute it to some other equally unworthy motive.

4. PROPRIETY. In punishments due regard should be had to the age, character, temperament, and disposition of the child, and also those of its parents should be taken into consideration. The punishments should also be proportioned to the offence.

5. MODERATION. That is to say, the punishments should neither be excessive in severity nor given impetuously. If too severe, they would only serve to embitter and discourage, and cause hatred and even rebellion. If precipitate, they would neither be just nor proper.

6. TRANQUILLITY. The teacher should

punish without vexation, impatience, impetuosity, or disturbance, and with as few words as possible.

7. PRUDENCE. Punishments should be prudent, and the teacher should pay particular attention to this point, for before punishing, prudence requires that she should satisfy herself as to the disposition of the delinquent as well as her own It would be in vain to punish a child while embittered, rebellious, or sullen; if she is capable of reasoning, she should be prepared for the punishment, and the teacher should also take sufficient time to reflect upon the matter.

As there is a great difference between faults committed through malice and those of inadvertence or frailty, so also should there be a difference in their punishment.

Prudence requires that the teacher should not inflict punishments too frequently, lest the scholars become insensible to them, and they become fruitless.

Prudence also requires that she should consider the manner of punishing, the time, and the occasion; in a word, all the circumstances that might render it beneficial: such as those of character, age, and

temperament, that she may select the most suitable means of punishment and impose it so judiciously that, far from producing bad effects, it may become salutary to the guilty one.

It is not well to punish as severely those who are of a timid and docile nature, and who acknowledge their faults, as those who are of a headstrong, rebellious, or hardened disposition, who deny their faults and resist authority. And the larger scholars should be spared as much as possible the shame of public humiliation, unless their faults should be known by all. Faults against holy purity should not be punished openly unless they are known to the majority of the scholars, to preserve, as much as possible, the reputation of the offenders.

II. The Three Conditions necessary to Render Correction Beneficial to those who Receive it.

1. Correction should be accepted willingly. To cause it to be accepted thus the teacher should represent to the guilty ones the seriousness of their fault and the strict necessity they are under to make reparation for it, whether for their own benefit or for the sake of example to their school-mates.

2. It should be received in a respectful manner. The scholars should recognize the obligation of the teacher to punish their faults, and their own in submitting to it.

3. It should be accepted silently, without murmuring, outcries, or complaint.

After all that has been said it is easy to see that the wise and prudent mildness which should actuate the teacher will not prevent the use of correction to further the end in view, but that on the contrary it makes use of it She should, to this end, explain to the children the regret she feels in being obliged to correct them, but its great necessity and the real harm she would do them were she to overlook their bad habits; the need there is for them to begin to form such habits as will fit them for society as well as enable them to fulfil the duties of their station in life; that therefore it is most important for them that they be admonished and corrected when necessary, as well as instructed in the faithful performance of their duties; that the momentary pain they suffer now will be productive of good for the remainder of their lives, and that when older they will appreciate the great benefit of having ac-

quired virtues of which they will then appreciate the full value, and which will render them agreeable to those by whom they are surrounded.

It is to be understood, then, that the true mildness of a good teacher consists in seeking nothing but the amendment and benefit of those whom she corrects and the fulfilment of her mission, in exacting nothing save with circumspection, and then in awaiting with patience the obtaining of all that she desires.

Finally, it is easy to understand how carefully a teacher should avoid all irony or sarcasm. Far from being the means of correcting her scholars, these would only serve to embitter them against their teacher and render her exertions almost, if not entirely, useless. Scholars who have lost respect and esteem for their teacher on account of wounded feelings receive her corrections, admonitions, and even instructions, coldly and unwillingly, for they do not easily forget that she has been guilty not only of the impropriety but even the baseness to ridicule or taunt them for their defects, instead of having warned or corrected them kindly. They also feel keenly the injury she has done

them by holding them up to the contempt of their companions.

There are many other defects contrary to the virtue of mildness; for instance, excessive eagerness or sudden outbursts of a too ardent nature; a capricious, pettish, severe, morose, or melancholy manner; contemptuous, arrogant, or haughty airs; a hard or severe expression of countenance; words full of bitterness or vexation, or of an insulting nature, which the scholars will not fail to carry to their parents, to prejudice them against their teacher, and to justify their ill-feelings towards her and their aversion for their class; violent agitation; noise; rash, unjust, and reiterated corrections, that finally cause them to detest authority, which they consider tyrannous, and never fail to raise feelings of hatred and rebellion, which manifest themselves whenever the occasion presents itself.

There is, however, an anger which is a virtue. It is occasioned by an ardent desire of promoting good order and regularity. It is certainly justifiable, but should be reasonable and proportioned to the faults committed, and always subject to control. She should exhibit this

sort of anger either to prove her displeasure at some faults, or to oblige those who have committed the faults to amend them; but in all cases it should be conformed to the advice of the Prophet: (Prov. iv. 5) "Be ye angry, but sin not."

The anger that she should guard against, and which is sinful, proceeds from an ill-regulated emotion of the soul, which urges her to revenge herself upon that which causes her displeasure. This sort of anger clouds the reason and blinds the judgment.

"My son, do thy works in meekness, and thou shalt be beloved above the glory of man" (Ecclus. iii. 19).

"Learn of Me, because I am meek and humble of heart" (St. Matt. xi. 29).

"Blessed are the meek, because they shall possess the land" (Ibid. v. 4).

IX.—ZEAL.

ZEAL is a virtue that causes us to ardently desire the glory of God. A zealous teacher instructs her scholars by good example, and this first lesson is in imitation of Jesus Christ, Who practised His precepts before teaching them. She may arrive at the proposed end, but by a much longer road, if she contents herself with words; the shortest is that of example. Children learn more by the use of their eyes than by the use of their ears. "The most striking and efficacious words," says St. Bernard,[1] "are good works and good example. Nothing is more persuasive than what one says, except the facility with which he practises the counsel he gives." The teacher is like the candle placed upon the candlestick, which, while it enlightens by its light, is consumed by its heat. She is zealous for the glory of God when she labors earnestly for her own santification.

She likewise teaches by solid instruc-

[1] *On the Life of St. Benedict*, Ser. 2.

tion. This is the second lesson that she imparts to her scholars. A very important one also; for she teaches them what to avoid and what to practise. This office certainly is a very honorable as well as an important one; but, as we have already said, how much labor and fatigue, as well as disgust and repugnance, has she not to support to fulfil it! She is zealous for the glory of God when she labors generously and disinterestedly for the salvation of her neighbor.

She teaches also by her judicious corrections, which is the third and a very essential lesson. And how many things are there not to correct in children! There is in them a bad leaven, a vicious germ, which she will never succeed in removing unless she makes timely and suitable remonstrances, and unless she allows herself to be sufficiently angered to correct when necessary, always, however, in a mild and charitable manner. Thus she is zealous for the glory of God when she labors with indefatigable diligence, constant love, and undaunted courage, to prevent her neighbor's sin.

Zeal, then, in the teacher is a most excellent virtue, and "it is for this reason,"

says St. Chrysostom, "that he who macerates his body has less merit than he who gains souls to God;" and St. Gregory adds, "there is no sacrifice more agreeable to God than zeal."[1]

The characteristic of this virtue is activity. With what eagerness and exactitude will a teacher fulfil the obligations of her state if she be truly zealous! As her first obligation is that of her own perfection, she will, that she may not fall into dissipation of mind or dryness of heart, too commonly the consequences of profane studies, observe most regularly her religious duties, such as meditation and vocal prayer, spiritual reading, examen of conscience, the frequentation of the sacraments, annual retreats, etc., and will rather be on hand before than after the exercises have begun. It will make no difference to her whether her duty is of less or greater importance, easy or difficult: it suffices that the Rule ordains it; she is always ready, she flies where duty calls her, is contented, and remains there as long as is necessary.

Her second obligation, which is the education of children, she fulfils with most

[1] L. i. *On Ezechiel*, Hom. 12.

laborious care, in all its tedious details. How will any teacher be able to sustain a duty that requires the greatest courage if she be not animated with great zeal for the perfection of the children confided to her care? She should feel the tenderness and solicitude of St. Paul for the Galatians, which he expresses in the following words: "My little children, of whom I am in labor again, until Christ be formed in you" (Gal. iv. 19). Thus she will place all her joy and satisfaction in instructing with unrelaxing zeal and without any exception or distinction all the children, whether they be ignorant and unqualified or capable, rich or poor, well or badly disposed, Catholic or Protestant, etc.

As she should ardently desire the salvation of her scholars, she will labor for it as much as possible by her good works, her prayers, her Communions, etc., convinced that there is not a single soul amongst them which has not cost the blood of Jesus Christ; and she will endeavor to instruct them as to what they must do to profit by that most blessed redemption.

But true zeal is not only active, it is also prudent and enlightened. A teacher who

is truly zealous for the perfection of her scholars should make herself all to all, according to the example of the Apostle: little with the little, that is to say, she should adapt herself to their age and capacity, their weakness, their want of intelligence and even reason, while with those who are capable of comprehending it she should rise to a higher grade of instruction, and thus instruct all with profit.

She should not adhere too tenaciously to a course of instructions according to rule, but should judiciously make use of such occasions as are never wanting to set before them apparently incidental maxims and examples of morality, which will be more acceptable and produce better effect than an evidently prepared instruction, against which the scholars are sometimes on their guard.

Finally, her zeal should be courageous and charitable. She would then act with fortitude and suavity. With fortitude, because she would be magnanimous and not easily discouraged in painful or difficult cases. With suavity, because she would be mild, tender, compassionate, and humble; in a word, she would be conformed to the spirit of Jesus Christ.

A teacher is wanting in zeal: 1. When she is indifferent and does not exert herself to do all that she possibly can to further the interests of God, above all by example. For children naturally imitate that which they see done by those set over them, and unhappily they are more prone to imitate the evil than the good; they remember better one occasion in which there is a want of virtue than many perfect examples; 2. When she is not in earnest in laboring for the perfection of her scholars, and when she neglects to procure them all the assistance necessary, as her profession obliges her to do; 3. When she is indifferent to her own perfection, which would be an obstacle to their advancement in virtue.

There is a false zeal, also, which it is very easy to recognize: 1. When in correction passion is its principle; 2. When the correction is prompted by displeasure, antipathy, or revenge, or when it is the effect of self-love, humor, or inclination; 4. When in teaching she prefers one class to another, or to live in one city rather than in another, through vanity, love of ease, or because it is to her individual advantage; 5. When she prefers certain

scholars to others on account of some natural advantage; 6. When she is desirous of making known her success and the trouble she has taken for the advancement of her scholars; 7. When she is pleased at praise or flattery; 8. When she is displeased because others succeed better than herself; 9. When she warns or reprimands in insulting language, with heat, bitterness, or without discretion or considering that an imprudent zeal often occasions more evil than a discreet zeal can do good; 10. When she is irritable, cutting, or harsh in manner; 11. When she gives way to sadness, discouragement, murmuring, and complaints; 12. When she is solicitous rather for that which is temporal than for the glory of God and the spiritual advantage of her neighbor; 13. When she refuses to take counsel of those who are appointed to guide and direct her.

"I most gladly will spend and be spent myself for your souls" (II. Cor. xii. 15).

"Woe is unto me if I preach not the Gospel" (I. Cor. ix. 16).

"Let your zeal be animated by charity, enlightened by knowledge, strengthened by constancy, that it may be fervent, cir-

cumspect, invincible; that it may not be lukewarm, nor indiscreet, nor timid" (St. Bernard, Ser. 20 upon Cant. of Cant.).

X.—VIGILANCE.

VIGILANCE is a virtue that makes us exact in fulfilling our duty. The teacher should possess this virtue not solely for her scholars' good, but for her own likewise.

She should keep continual guard over herself, over every thought and affection, over her senses, and finally over her whole interior as well as exterior, so as to do nothing but what is proper and in accordance with her profession.

The faults of which she might be guilty by failing in vigilance would be prejudicial to the proper education of children, and would inspire them with contempt and aversion for her.

The teacher should also be vigilant over her scholars: she is their visible guardian angel. If her absence or inattention (for one is equivalent to the other) gives opportunity to the enemy, who is continually around them, trying to rob them of the precious treasure of their innocence, what answer will she make to

Jesus Christ when He demands an account of their souls, and to His reproaches for having used less vigilance in guarding them than the demon did to cause their perdition.

From this it follows: 1. That the teacher should never quit her class, under the pretext that an associate teacher, whose class may adjoin hers, will preserve the good order in both classes. If she absents herself it should only be of strict necessity and for as short a time as possible. Her presence is very necessary to oblige the scholars to apply themselves, and it also prevents them from yielding to negligence and distraction, the sources of so many faults, and which give occasion for reprimands and even punishments which might have been avoided had she been at her post.

2. She should take notice of all that passes in the class; nothing should escape her observation. By vigilance she causes the scholars to be punctually in their places, apply themselves diligently to their tasks, perform all their duties faithfully, and keep all that belongs to them, such as books, slates, copy-books, etc., in good order. Vigilance extends to every-

thing, directs. sustains, animates all: prayer, meditation lecture, assisting at Mass, and daily duties; in a word, there is nothing it does not regulate.

3. A teacher should watch over all the scholars in general when she is appointed to be with them, always, however, acting so prudently that they may not be conscious of her espionage; and should there be externs among them, she should be on the alert to discover all that passes between them, not only in the class, but before and after school hours and even in the street; and if she cannot accomplish this herself she should know it from monitresses she may select from among them. She could also learn much that might be of use to her in this respect from some of the more reliable scholars, whom she should make understand that it is solely for the purpose of benefiting those whom they are required to watch as well as a desire for the public good that she allows them to assist her to put into effect the advice of the Apostle: "Now I beseech you, brethren, to mark them who make dissensions and offences contrary to the doctrine which you have learned" (Rom. xvi. 7).

4. Above all other places, it is in the church that the watchfulness and solicitude of the teacher should be vigilant, to oblige the children to comport themselves with that attention, modesty, and respect that the sanctity of the place demands. To this end she should avoid all that might distract her from her watchfulness over them: not allowing her eyes to wander at will or fix themselves curiously upon any object, or even to regard too attentively the ceremonies of the divine worship, lest by doing so she might fail in giving to her charges the attention due them, knowing the consequences would be that, thinking themselves unobserved, they, too, would be inattentive and disrespectful.

5. The vigilance, finally, of the teacher should extend even to the future. The experience of the past will suggest to her precautions against a recurrence of any delinquencies. She foresees the consequences of the children's faults, and by her precaution is able to prevent them, for children usually, before committing a fault, assure themselves that they will not be seen by their teacher, whose correction they usually fear even more than her eyes.

This vigilance, however, should never be suspicious, for in such a case it would be opposed to charity and also to justice, and would cause her presence to be embarrassing and annoying to the scholars.

This close attention should be free from constraint, agitation, or affectation; for, as she should never omit all the precautions that strict vigilance requires, neither should she fail by excess. In wishing to procure good deportment of her scholars she should do so in such a manner as not to cause them to become hypocrites.

The teacher should avoid the following defects as being contrary to vigilance: giving her attention to anything besides the duty of the present moment; useless conversations with the scholars, externs, or even her associate teachers; dissipation of mind, indolence, distaste for her class, and slothfulness.

Besides these defects she should also avoid all sudden motions, not observing how the scholars are occupied and the manner in which they acquit themselves of their duties, and not occupying herself continually in maintaining order and discipline.

"Take heed to yourselves, and to the whole flock" (Acts xx. 28).

"Be thou vigilant, labor in all things, do the work of an evangelist, fulfil thy ministry" (II. Tim. iv. 5).

"We have a great trust confided to us and to our vigilance, which is that of our children. Let us take the greatest possible care of them, and let us be careful that the cunning thief, who is most desirous of souls, does not carry them away from us to make them his prey" (St. John Chrysostom upon the First Epistle to Timothy).

XI.—PIETY.

PIETY is a virtue that causes us to acquit ourselves properly of our duties towards God. This requires that we fulfil them with fervor and respect, and that we render Him the respectful homage that is due to His infinite greatness, and that we should endeavor to serve Him perfectly.

A teacher should possess this virtue in an eminent degree, and it should be earnest and sincere. She should be a shining example, exhibiting exteriorly the interior sentiments with which she is filled.

What is, in reality, the Christian teacher? She is one into whose hands Jesus Christ has placed a certain number of children purchased with His blood, for whom He has given His life and in whom He dwells as in His own temple, whom He regards as His members, His sisters, His co-heirs, who will reign with Him, and with Him glorify God for all eternity. And for what end have they been confided to her? Is it solely that she may make of them per-

fect writers, good arithmeticians, learned women? Who would dare assert this or even think it? No! He has confided them to her precisely that she may preserve in them the precious and inestimable virtue of innocence, which has been conferred upon their souls by Baptism. This, then, is the final end of the education of children; all the rest is but the means to this end.

It follows, therefore, that the teacher should be most solicitous to form them according to the teachings of religion, and that for that end she should apply herself, as we have already said, to instruct them solidly in the mysteries of their holy faith, laying great stress on those which are the most essential, such as an implicit belief in the creed; the laws of God contained in the Ten Commandments; the Commandments of the Church, and the necessary dispositions for receiving the sacraments worthily.

She should remind them of the promises made for them in Baptism and also the renunciations made in their name, the esteem they should have for the graces they then received, as well as for the grace of perseverance. She should explain to them

the obligation they are under of assisting at the holy sacrifice of the Mass on Sundays as well as on holy-days of obligation, and the great benefit they receive from attending it at other times; the manner in which they should assist at it, which should be as full of interior recollection as of outward respect. She should oblige the children to procure prayer-books, and to always make use of them when in church.

She should teach them the necessity of prayer, the manner and time in which they should fulfil this most important duty, which is upon awakening and before going to rest, as well as in times of danger or temptation, and she should require them to know the ordinary prayers, which they should be taught to recite distinctly and correctly.

She should teach them to render their actions meritorious by offering them all to God, and to ask His assistance in performing them; also how they should profit by every suffering or affliction, and the necessity of submitting with resignation to the will of God in time of sickness or in other trying circumstances of life; how to acquit themselves of the obligations of

their state of life; how to avoid the occasions of sin and of being the occasion of it to others.

She should explain to them the Christian and moral virtues of Faith, Hope, and Charity, wisdom, prudence, fortitude, temperance, justice, uprightness of heart and action, modesty in conversation and deportment, respect and submission to ecclesiastical and civil rulers, the immortality of the soul, the end of man, etc., etc.

She should, besides inspiring them with a solid devotion to the Blessed Trinity and to Our Lord Jesus Christ, inculcate an ardent love for the Blessed Virgin, St. Joseph, their guardian angels and patron saints, as well as great confidence in their intercession, and explain to them the reason for such sentiments; and to encourage them the more, she should occasionally reward those who are the most faithful in these practices. She should sometimes relate to them edifying examples drawn from the lives of the saints and other holy persons, for they usually make a greater impression upon the minds of the children than do longer discourses and the best of reasoning.

Finally, she should ceaselessly impress

upon them the strict obligation they are under of preferring their salvation to all that this world can give them. Thus she will implant in them those qualities which constitute good Christians, good mothers, and women of virtue in whatever state of life they may be placed by Divine Providence.

We should here observe that in giving religious instructions to children it is necessary to diversify and simplify them, suiting them to the capacity of her hearers. It is not sufficient for her to oblige them to study and repeat daily lessons in catechism, but she should explain them in clear and simple language adapted to their comprehension. The teacher who follows this course and gives the example of all these virtues will infallibly produce good fruit.

Such are the principal matters upon which the teacher should instruct her scholars; but how will she be enabled to give them such an education and form them perfectly to a Christian life if she be not replenished with the virtues she desires to instil in them? We have, then, good reason to exact that her piety be fervent and solid, and for this end she

should take Jesus Christ for her model, and His teachings for the foundation and principle of her conduct. Thus she will despise the things of earth, which are only passing; the praises of men, which have no substance; and the pleasures of this world, which are so illusive and dangerous.

The teacher fails in piety when she speaks of God in a perfunctory manner, without feeling, and without being thoroughly penetrated with the truths of religion; she fails in it also when she allows the children to say their prayers hurriedly, without pausing, in too loud a tone, in a disrespectful or unbecoming manner, or without recollection; when she allows them to neglect, or do carelessly, without attention and fervor, certain practices, such as taking holy water, making the sign of the cross, genuflecting, and their manner of conducting themselves during prayer, such as posture and attention.

"Exercise thyself unto godliness. Godliness is profitable to all things, having promise of the life that now is, and of that which is to come" (I. Tim. iv. 7, 8).

"Carefully study to present thyself approved unto God, a workman that needeth not to be ashamed, rightly handling the word of truth" (II. Tim. ii. 15).

XII.—GENEROSITY.

GENEROSITY causes us to sacrifice voluntarily our own interests to those of our neighbor, according to the advice of St. Paul, who said that he sought not that which was profitable to himself but to many (I. Cor. x. 23).

By this definition we see that this virtue is not an ordinary one, but, on the contrary, a sublime one; for the sacrifices it inspires are voluntary, and the objects considerable.

It causes us to make them freely, for one is not generous who gives to others only that which is theirs by right, or that which she is compelled to give. Its objects are considerable, because, generally speaking, she is only generous when she relinquishes her own rights in favor of others, or when she gives them more than they have a right to expect.

We can, then, regard generosity as the most sublime of sentiments, as the prime mover in all good actions, and indeed as the germ of all virtues.

Let us apply this virtue to a good teacher, for, from the definition we have already given of it, it is easy to see that generosity is peculiarly necessary to her, and in a very great degree.

She made a voluntary sacrifice and a sublime one when she offered herself of her own free will to labor for the good of her neighbor in the instruction of children, and principally those of the poor.

And in what does this sublimity consist? To enable her to carry out her intentions she consecrates herself to God by an act in which she renounces all the goods of the world by the vow of poverty, its pleasures by that of chastity, and her entire person, which she offers as a holocaust, by that of obedience: is not this a sublime sacrifice?

Although by it she gains for her neighbor advantages of infinite importance, far from procuring for herself any temporal advantages, she glories only in the most perfect disinterestedness. What sublimity is there not in this sacrifice, of which her generosity is the mainspring!

She devotes herself, not only for a time, but for life, to this duty, which, al-

though so excellent, is most laborious and repugnant to nature, and which, far from appearing great in the eyes of men, on the contrary strikes them as abject and base. She regards it, however, as the one object of her life, of her continual application, her solicitude, her study; and her great desire is that her scholars may be benefited, so that she may be able to say with the Apostle: "I most gladly will spend and be spent myself for your souls." Of how many virtues, then, is not generosity the germ!

To explain yet more fully the greatness of generosity, it may be compared in nobleness to magnanimity, in usefulness to beneficence, and in tenderness to humanity; and has not the generosity of the Christian teacher these three characteristics?

It is as noble as magnanimity. The Christian teacher rises above all affronts, contradictions, and injuries, which she resents and revenges only by continual and assiduous labor, and the weariness and disgust she experiences in her onerous duty of the careful training of children.

It is as useful as beneficence. The Christian teacher renders very great ser-

vice to the children, to their souls as well as their bodies; she gives them her continual care, she forms them to all the Christian and social virtues, she teaches them most important lessons, and those of infinite advantage to them during their lives.

It is also as tender as humanity. The Christian teacher applies herself to render her scholars happy by her instructions, her counsel, the example she sets them, and all the assistance of which she is capable; she compassionates their weakness, she strengthens them against bad habits, and forms in place of them good ones; corrects their vicious inclinations, such as insolence, pride, self-sufficiency, idleness, and indocility; she teaches them to seek to mitigate their sufferings by the consolations that religion affords and with which she has already acquainted them; she bears with their faults and reprehends them only when necessary; she teaches them the means of preserving themselves from the corruption of the times; and all this she does through the loving desire she has of making them Christian women, useful members of society.

We would add that generosity includes a judicious liberality. She should give rewards to the scholars to excite their emulation, to encourage them to do right and avoid evil, but, she should use great discretion and give them only to those who really deserve them, without distinction of person, and but rarely; for if they should become too common, the scholars would become indifferent to them.

The generous teacher will esteem her vocation, and neglect nothing that may be of assistance to her neighbor; she will, when necessary, multiply her instructions even to prodigality, whether they be of a general or special character, and without any other motive than the advantage of her neighbor and the greater glory of God.

She would fail in this virtue if care for herself be carried too far under pretext that teaching is injurious to her health, or if she seeks rather her own advantage than the improvement of her scholars, when pursuing such studies as she is obliged to to fit herself for teaching.

She fails again if she should retain for herself, or give to others than the scholars, the rewards that may have been given

her for them. She would also fail in receiving too costly presents from her scholars, or if she should seek to attract praise or flattery; in a word, she fails in this virtue when she desires any other advantage than that which should be desired by a truly Christian teacher, which is that which may be of use to her neighbor, of edification to herself, and for the greater glory of God.

"I also in all things please all men, not seeking that which is profitable to myself, but to many, that they may be saved" (I. Cor. x. 33).

"I most gladly will spend and be spent myself for your souls" (II. Cor. xii. 15).

CONCLUSION.

SUCH is the explanation of the necessary virtues of a good teacher. It is founded upon the plan generally adopted for the proper education of children, the four principal means of which are to cause them to esteem, love, respect, and fear her; and we see that the twelve virtues of the good teacher comprise these means, and that there is not a single one of these virtues which does not include at least one or more of these means. What facility, then, will they not procure the teacher to succeed in her avocation when united, and in what an eminent degree should she not endeavor to acquire them all!

Practise them, then, O teacher! with zeal, and you will feel assured, according to the words of the Apostle, "that He Who hath begun a good work in you will perfect it unto the day of Christ Jesus" (Philipp. i. 6).

If you have not yet attained the perfection of these virtues, reanimate yourself

with new fervor to acquire them in the degree necessary for you, and to avoid with more than usual care the defects opposed to them. This will be the true means to procure the greater glory of God and to render more beneficial the education of the children confided to you.

All that we have said proves that in striving to educate children, and for this purpose sacrificing herself, a good teacher can apply to herself the words that the Apostle addressed to Timothy: "For in doing this thou shalt both save thyself and them that hear thee" (I. Tim. iv. 16).

Thus she will have every reason to expect, if she is faithful to her obligations, "a crown of justice which the Lord, the just Judge, will render in that day . . . to them that love His coming (II. Tim. iv. 8), a crown infinitely glorious, for, as we have already cited in a passage from St. Chrysostom,[1] "he that macerates his body by austerities has less merit than he who gains souls to God."

"There are," says the same saint, "two ways that lead to salvation. In one of these we labor for ourselves alone, and

[1] Page 81.

in the other we labor for our neighbor as well. We must acknowledge that fasts, corporal austerities, continence, and similar virtues are useful for the salvation of him who practises them, but that almsdeeds, instructions, and that charity which is beneficial to our neighbor are more exalted virtues" (Hom. 78 upon the words: "Who, thinkest thou, is a faithful and wise servant?"—St. Matt. xxiv. 45).

He says in another place that "one single soul that we gain to Jesus Christ will efface many sins, and become the price of the salvation of our souls" (Hom. 39 to the people of Antioch).

Esteem yourself happy, then, to have embraced a career in which, assured of your own salvation, you have the precious opportunity of instructing others and laboring for the salvation of their souls.

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